

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others."—HENRY DRUMMOND.

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A LESSON TO PERSECUTORS.

IN the February number of the *Church Missionary Review* there appears the second instalment of a very interesting article on "The Evangelical Party and the Jews," by Rev. G. Furness Smith, M.A., in which the writer severely censures the Christians for the manner in which they have treated the Jewish people. The reverend gentleman assigns as one of the chief reasons why the Jews have not been converted to Christianity the inhuman treatment which they have received throughout many centuries from professed followers of Christ.

He says that instead of being welcomed and loved by Christians "Jews have been treated with scorn and abhorrence. How indifferent the church was for many centuries to its duty and opportunity is shown by the fact that from the fifth to the thirteenth century it did not produce a single Hebrew scholar of note. Nay, as time advanced it became more than negligent and indifferent, it showed itself for the most part adverse to efforts to enlighten the Jews. There is on record the ruling by the Provincial Synod of Canterbury (A.D. 1222) actually forbidding a Jew to enter a Christian place of worship! Since the Reformation a better sentiment has been nourished, but little was done even by the reformed churches until a century ago. Martin Luther in 1523 recommended that Jews should be kindly treated and instructed from the scriptures, and he hoped many of them would become genuine Christians; twenty years later, however, he disavowed the opinion

that the Jews could ever be converted, and declared such a thing impossible! Robert Leighton, a century later (1611-84) is better worth quoting on this subject; he declared, 'They forget a main point in the church's glory who pray not daily for the conversion of the Jews.' In the History of the London Jews' Society before us the author reviews in each country where the Society has its missionaries the story of the Jews and their treatment, and it is well-nigh universally a story of endurance—of disabilities continuously, of spoliation often, and of wholesale murder now and again. England has contributed its share of this unrighteous treatment, and the 'Blood Accusation'—the charge of crucifying a Christian and using his blood in their ceremonial rites—was made against them in this country (at Norwich) as early as 1144, and gave occasion for a letter from St. Bernard de Clairvaux, addressed to the people of England, advising: 'You should not persecute the Jews, you should not slay them, you should not even put them to flight. * * * They are living symbols to us, representing the Lord's Passion. Nevertheless they will be converted at eve, and in time there will be respect to them. At last, says the apostle (Rom. 11: 26), 'when the multitude of the heathen shall have entered, then all Israel shall be saved.'

"France, Spain, Germany, Austria, Prussia, Italy, Turkey, and the Barbary States, all in different degrees have a similar record in respect to the Jews. On the whole, however, Mohammedans have been less rigorous and unjust than Christians. While the Saracens and Moors ruled in Spain, that country was called by the Jews 'an earthly Paradise'; but after Christians had recovered ascendancy their lot changed for the worse, and, to escape intolerable penalties, thousands of them embraced Christianity, while 300,000 were banished at the close of the fifteenth century, about one-sixth of whom found a refuge in the newly founded Turkish Empire. In a large part of Europe, as our readers do not need to be reminded, the anti-Semitic feeling is by no means extinct. Is it any wonder, after such treatment extended to their race during succeeding centuries by Christians, if the Jews to-day are not easy to convince of the claims of Jesus to be the true Messiah? Again and again Jews on the Continent have retorted to the missionary that they could not believe Christianity to be the religion of love, while they saw men holding high offices in the church joining with other Christians in exciting the people against them."

Mr. Smith might well have gone farther. He could have reminded the Christians of and justly censured them for the way in which they have acted towards the followers of the latter-day prophet, Joseph Smith. How any men professing to be disciples of the meek and lowly Nazarene could treat their fellow-men as the Christians have treated the Jews and the "Mormons" is to us inexplicable. They never would have been guilty of such conduct if they had been in possession of the Spirit of God, the Spirit which was in

the Master, who taught His disciples to love even their enemies, to bless those that cursed them and to pray for those that spitefully used them, and who when He was being crucified by wicked men prayed to His Father in heaven to forgive them. If there were no other evidence, the conduct of the Christian world towards the Jews and also towards the Latter-day Saints is sufficient proof of a great apostasy from the primitive Christian faith.

No sooner had the young man, Joseph Smith, announced to the world that he had received a revelation from God than clergy and laity united in persecuting him. All manner of falsehoods were coined and circulated about the inoffensive youth, in order to overthrow his testimony. These failing, more extreme measures were resorted to: he was stripped and beaten, tarred and feathered and time after time thrown into prison. All this, remember, was done by people who called themselves Christians, and simply because the object of their wrath continued to testify that God had heard and answered his prayer. But as none of these things were able to bring about the desired result, it was finally decided to put him to death. He was led like a lamb to the slaughter. He and his beloved brother were murdered in cold blood by a mob, led by a minister of one of the sectarian churches. These were some of the methods which were employed by Christians to get Latter-day Saints to renounce their faith and to put an end to "Mormonism."

A similar fate befel many of the prophet's followers, while hundreds were driven from their homes, their crops destroyed and their property confiscated. They sought refuge in the land of the heathen, among savage Indians, and there they received much better treatment than they had received while dwelling among so-called Christians. Heaven smiled upon them again; the blessings of the Lord attended their labors, and in a little while they were once more comfortably settled in their own homes enjoying the good things of the earth and the still better things of heaven.

Think of what happened then! Why with the record of the terrible treatment which the "Mormons" had received before them, several religious societies in the East actually sent missionaries to Utah to convert them to their faith. Is it any wonder their work proved a miserable failure and that they were unable to make converts?

No; as it was with the Jews so it was with the Latter-day Saints. People are not converted by being called fools, by being misrepresented, by having all manner of evil spoken falsely against them, and by being subjected continuously to persecution. A few years ago one of Utah's representatives in the Senate of the United States—Senator Reed Smoot, one of the leading officials of the Church—had a number of false accusations circulated against him, in order that he might be deprived of his seat among the nation's lawmakers. A little later the "Mormon" Church was also roped into the affair. The base and unfounded accusations were

started by some of the so-called Christian ministers of Utah, and they spread like wildfire over the whole of the United States. A committee was appointed by the United States Senate to investigate the charges. The investigation covered a period of nearly four years, resulting in a victory for Senator Smoot and the Church, as the charges were proven to be without foundation in fact. The investigating of those false accusations cost the United States Government a great deal of precious time and many thousands of dollars. They caused the Church of Christ to be evilly spoken of in all parts of the world and its missionaries to be reviled and persecuted. But, as He had often done before, the Lord swept away the "refuge of lies," truth once more came uppermost and justice was done the saints of God. Like the Jews they are keeping a record of the misrepresentations and vile accusations that have been made against them and of the terrible persecutions to which they have been subjected. It is a record which in years to come will be viewed with surprise and regret, and people will marvel that men who professed to be followers of Christ should have been guilty of such un-Christian like conduct. We look forward to the future with joy. We are glad to see that the Christian world has at last awakened to a realization of the fact that it has made a serious mistake in misrepresenting and persecuting the Jews. The "Mormons" turn will come later.—W. A. M.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE semi-annual conference took place in Cobden Hall, Peachy Street, Nottingham, February 28th, 1909, President J. B. Merrill presiding.

Three very interesting sessions were held. The morning service commenced at 10:30. After singing and prayer the sacrament was administered, after which President J. B. Merrill extended a very cordial welcome to all present. The statistical and labor reports of the past six months were read and unanimously accepted.

Elder Lorenzo Jackson, presiding elder of the Leicester branch, was well pleased to meet in the capacity of conference, and stated that the gospel which has been restored by an angel of God in these days is a very important message for us all, as angels are God's agents for accomplishing His works among men, and their work is for man's benefit. He explained the missions of angels from the beginning of the world, and argued that God would be just as likely to send angels in this age as in former times. He bore a strong testimony to the truth of "Mormonism."

Sister Charlotte Orme from Derby very creditably rendered the solo, "Nearer, to Thee, my Savior."

President Penrose said, in part, it is only through Jesus Christ

our Savior that we are able to get nearer to God. "This is my beloved Son, hear *Him*," was the instruction God gave to Joseph Smith in his first vision. We must not only hear Him, but follow Him and pattern after Him as nearly as possible. We must be born of water and of the Spirit as Jesus Christ was. He said, "If ye love me, keep my commandments." Find out what His commandments are and do them. Heed the word of God as given to us by His inspired and authorized servants. We are to live, not "by bread alone, but by every word that proceedeth out of the mouth of God." We can get nearer to the Savior only by following in His footsteps.

The afternoon services commenced at 2:30, with a very good attendance. After the usual opening exercises, Elder Edward Lublin presented the general and local Church authorities, who were unanimously sustained. Brother Henry Taylor sang the solo, "The Children's Friend."

Elder Edward Lublin then addressed the congregation by bearing testimony and admonishing the saints to try at all times to live after those things that are charitable and virtuous, as the gospel includes all things that are requisite for man's benefit, and the only way to receive the blessings of God is to obey the laws upon which they are predicated.

Sister Romania B. Penrose addressed the congregation on Relief Society work, and gave instructions to the sisters concerning unity of effort, the need of organization to accomplish great good, the wrong of jealousy, envy and insubordination to proper authority. She showed how the Lord inspired the establishment of this great society, that women might be advanced to a higher plane, work together as do the quorums of the Priesthood, alleviate the wants of the poor, the sick and distressed and receive and impart instruction as to the duties of wives and mothers and encourage each other with testimonies of God's goodness to them, while at the same time they could do needlework to clothe the destitute. She also showed the propriety of carrying on the work of these societies under their presiding officers, subject to the oversight and direction of the authorities in the Holy Priesthood.

A male quartette—Brother Harry Doubleday and company—very ably rendered, "Shall We Meet Beyond the River."

President Penrose showed with many beautiful illustrations how we would all "meet beyond the river" if we were all to comply with the gospel laws. Explained that the spirits of the just would have a place to dwell where they would be made perfect, and how God had also prepared a place for those people who disobeyed His laws. Those who are faithful to the principles of the gospel of Jesus Christ and continue to live according to the inspiration of the Spirit of God, will have the privilege of meeting together in the paradise of God, but the other class would mingle together in another part of the spirit sphere. All would be raised from the

dead but in different conditions. Advised the saints to pay strict attention to all the laws of the gospel; pay their tithes and offerings for their own good in temporal and spiritual blessings. Bore testimony that the latter-day work embraced everything elevating and progressive, and was revealed from God in the present dispensation.

The evening service commenced at 6:30 with an audience of over three hundred persons, large numbers of strangers filling every seat and many standing until the close of the meeting.

President Merrill was glad to see so many present, and took great pleasure in making them all welcome. Said the reason the Latter-day Saint elders left their homes was because it was their duty to go and preach the gospel. He was proud of the band of young missionaries that are in the Nottingham conference. On account of the united efforts of its people the Church of Jesus Christ of Latter-day Saints had become a great power in the earth. Bore strong testimony of the truthfulness of the gospel.

Elder Thomas Martin rejoiced to meet in conference, and took pleasure in reporting the work being done at Arnold, where large meetings are being held and prospects looked very bright for the future. By the grace of God are we saved when we comply with the requirements of the gospel. It was through the love that God had for His children that the atonement was made by Jesus Christ and the gospel was established whereby men can become exalted in God's kingdom. Was very thankful for the testimony he had of the gospel. Miss Grace Natchom very creditably rendered the solo, "There is a green hill far away," with musical accompaniment by Professor H. Harris.

President Penrose delivered a very impressive sermon for over an hour, explaining very clearly the words of Christ (John 14: 12), "Verily, verily I say unto you, He that believeth on me the works that I do shall he do also; and greater works than these shall he do because I go unto my father." Showed also that the Savior did not go to heaven directly after He died, but that He went and performed a great work among the spirits of men who had been disobedient and had not accepted the gospel while in the flesh. (I. Peter 3: 18-20.) Showed how Christ had power over death and hell, and how all true servants of God who were clothed with the Holy Priesthood would follow Him and accomplish great works in the spirit world, and after the resurrection, following in the footsteps of the Savior, doing the works that He performed until all enemies are subdued under His feet and death is no more, and His brethren become kings and priests unto God and reign with Him in everlasting glory.

On Monday, March 1st, a splendid priesthood meeting was held at 10 a.m. A pleasant time was spent and many good instructions were given by President Penrose.

EDWARD LUBLIN, Clerk of Conference.

CHRIST'S PROMISE VERIFIED.

THE Lord told His disciples in former days (and He has repeated His promise to His servants in these last days) that through faith in His name they would be able to perform many wonderful works, such as casting out evil spirits, restoring sight to the blind, causing the lame to walk, the deaf to hear, the dumb to speak, and healing the sick by the laying on of their hands. The great majority of people believe that these blessings were intended only for people who lived in the first century of the Christian era. They have been taught this by men who ought to know better, and many of whom, we believe, do know better. God is "the same yesterday, to-day and forever." He has the same love and compassion for His children to-day that He had in former dispensations. Faith is just as powerful to-day as it was in the days of Christ and His apostles. The trouble is, not that faith has lost any of its force, but that people have lost faith. There are a host of witnesses among the saints of God to prove that the Lord hears and answers the prayer of faith to-day as He always did. Volumes have been written in testimony of this. In a letter which we received last week from President Josiah H. Eardley, of the Sheffield conference, he informs us of a case of healing, through faith and prayer, which took place in Doncaster a few days previous. He writes as follows: "I wish to tell you of a case of healing that occurred in Doncaster the other day. The baby in a family living near to one of our sisters was very sick. Its death was expected every minute. Our sister suggested that the elders of our Church be sent for that they might administer to the little one. This was done. After the servants of the Lord had administered to the suffering child, it went to sleep and slept soundly all night. It was up and running around the next morning when the doctor called. He was greatly surprized, and told the parents that if they would continue to give the child the same medicine he had prescribed it would soon be all right. They knew it was not his medicine but the power of God that had restored their child, and they gave the praise to the Great Physician. The father told his fellow-workers of the power that accompanies the "Mormon" elders, and has defended our people. I called on the family last Monday and was received very kindly. Their home is open to the missionaries."

Corrections.—In the report of the change in the presidency of the North London branch, which appeared in last week's issue of the *Star*, we wish to make the following corrections: The second counselor to President William G. Bruce was William Rook, not William Cook; the second counselor to President Rushton is Walter D. G. Last, instead of Henry C. H. Last.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 4, 1909.

WHAT AND WHERE IS THE CHURCH OF CHRIST?

THE condition of modern Christendom, with its hundreds of discordant sects and its multiplied divisions within each of the separated and independent bodies, presenting a Babel which may not, perhaps, be called a "confusion of tongues," but is certainly a confusion of creeds, is deplored by every thoughtful and religious mind and forms a subject for comment by ministers and laymen alike. The Catholic points to decaying Protestantism as evidence of the effects of departing from the discipline and authority of the Mother Church, and Protestants themselves bewail the contentions that prevail over matters of faith and doctrine, and many of them urge greater unity and a movement for fraternization.

The facts of the case cannot be truthfully disputed. That "unity of the faith" which Christ and His early apostles looked upon as an essential characteristic of "the body of Christ" becomes less and less apparent as the centuries roll on. The written creeds, or "articles of religion," which were framed and formulated by human councils, convocations, assemblies and other gatherings of the clergy of past times, have little if any hold upon the masses of worshippers in the different Christian edifices. Even the ministers in those places, either secretly or openly, reject those ancient guides, and there appears to be no definite standard or recognized supreme authority by which the ceaseless disputes can be settled, or which can be referred to as "the end of controversy."

The Bible, once almost worshipped as containing literally "the very word of God," as though it were a volume written directly by the hand of Deity, no longer acts as a final criterion, but with its different translations is open to diverse opinions as to its signification, and is indeed itself a source of endless disputations among the sectaries. Yet there are otherwise intelligent persons in large numbers who hold that this seething, fermenting, decomposing mass of contradictions without any real coalescence or authoritative power, is the Church of Christ. It is rare that people belonging to either of the populous sects put forth the claim that the organization to which they belong is exclusively the Christian Church. The common notion that is advanced is that the Church of Christ

comprehends and includes within itself all these disconnected and inharmonious elements as though they were one body—the body of Christ.

There are some outspoken modern divines who recognize the absurdity of this view, and so they endeavor to set forth something which in their minds solves the question which is and what is the Church of Christ. A short time ago in a convention of clergymen and ministers of different persuasions in Liverpool, one of them, a somewhat noted Methodist pastor, made the remark, as reported by the press, that “the Christian Church was defined in the New Testament, which was the mystical body of Christ in heaven, while His living members were still on earth. No man could go through the country and see the churches around them without feeling they were very humiliating, but, nevertheless, so far as their subject went, the Christian churches stood as nothing else did stand for an ideal church.”

This was a desperate effort towards an explanation of something inexplicable. According to this theory, the Church of Christ mentioned in the New Testament is in heaven and not upon the earth. It is something “mystical,” obscure, beyond ordinary understanding, out of mortal sight. And yet he declared the “living members” of the body of Christ were still on earth, and He, as well as others, who viewed the condition of those “living members” could not refrain from mentioning it as “very humiliating.” That being so, it is difficult to understand why he announced the “Christian churches” as “standing as nothing else did stand for an ideal church.” This fanciful flight into mysticism to find something like the body of Christ, soon fell down to the humiliating realities of its “living members,” and the notion that these repellant and repelling organizations “form an ideal church” became a striking absurdity.

If the New Testament is to be taken as affording an exposition of the Church of Christ as He framed it, no matter which of the different versions of that collection of books is taken for a guide, it is very easy to understand what that Church was like, in form and organization, in doctrine, in ordinances, in gifts, in authority and in spirit. Let this course be pursued, and when the truth is discovered as therein plainly manifested, let the Church so depicted be compared with anything and everything that is now looked upon, or that pretends to be, the church or churches of Christ, and see whether there is among them, or in the whole contradictory mass of them, anything like that original Church established by the Master, and which flourished for a brief period after its living Head ascended on high and communicated with it by the presence and power of the Holy Ghost.

Plainly it is set forth in the New Testament that Christ placed in that Church apostles, prophets, evangelists, pastors, teachers, bishops, priests, deacons, all inspired by the one Divine Spirit to

be ministers of truth, having no personal theories to proclaim, but a message given them to deliver to the world and instructions imparted by the Savior to convey to the members of the Church, who were "all baptized by one Spirit into one body," and all partook of the same Spirit that enlightened their instructors, so that they might advance together towards perfection in the knowledge of the truth and in complete unison with their living Head.

Those instructors were Divinely commissioned; they had definite authority. That which they sealed on earth was sealed in heaven, that which they loosed on earth was loosed in heaven. Admittance into that Church was by the door of baptism for the remission of sins, administered to those only who believed in Christ and repented of their sins and were humble and obedient. They then received the gift of the Holy Ghost by the laying on of the hands of those authorized ministers of Christ. Thus they became new creatures, regenerated, born again, taken out of the world into the fold of Christ, a separate and distinct people, and all belonging to the one Church. They had different gifts, but the same Spirit, outward manifestations such as healings, tongues, interpretations, Divine dreams and visions and evidences of Divine acceptance, and inward gifts of wisdom, knowledge, love, joy, patience, meekness, sincere devotion, and spiritual communion with the powers on high.

Where is there such a Church or anything like it throughout the whole domain of modern Christendom? Cannot the preachers and the people of these times perceive the patent fact that their institutions are human, not Divine, that their churches are the productions of men, that their creeds are of the earth, that they have "a form of godliness" but are destitute of "the power thereof," and that the Church of Christ as He formed it and built it up has not been seen on the earth for hundreds of years? What they do see they confess is "very humiliating." There would be nothing really humiliating, as seen through truly Christian eyes, in the Church of Christ in its original beauty, harmony, power, and unity. It would appear majestic and Divine to those who have eyes to see, ears to hear, and hearts to understand.

The Church or body of Christ in heaven is not mystical or mythical. It is real and substantial. It consists of those who were in Christ in the primitive Church and who have gone to regions above. The Church or body of Christ on earth is also a living reality, for He has re-established it, with all its former order, authority, officers, powers, ordinances, principles, gifts and blessings, to be taken away no more and never again to be thrown down or given to another people. It is united with the Heavenly Church. It has been set up by Christ Himself, and by angelic messengers bringing back to earth the old authority, and by the Holy Ghost, the Spirit of inspiration by which the prophets of old wrote and spoke the word of the Lord.

It is denounced, ridiculed, misunderstood and despised under the nickname of "Mormonism," but it is the Church of Jesus Christ of Latter-day Saints, the Church of the Living God, the Church of the Resurrected Redeemer, the Church of all the holy prophets and apostles and saints of ancient times, and it is ONE in all things. Its branches spread abroad among the nations. Its gospel is being preached to every creature who can be reached, but it is one body on earth and in heaven, united, inseparable, and though opposed by earthly and satanic powers, it will be borne off triumphant and "the gates of hell shall not prevail against it."

God has set His hand to accomplish the work predicted by the Hebrew seers and by the Savior Himself, and He will accomplish it in His own time and His own way. But the wisdom of God is foolishness with men, and He is causing their so-called wisdom to perish and their understanding to be hid. While modern sectaries continue their wranglings and disputes and theories and speculations, wandering in the mists and fogs of spiritual Babylon, light has come into the world and a few of the sons and daughters of men have opened their eyes to its radiance, they have found the narrow way and are walking in it and rejoicing in the knowledge of the truth. The restored gospel is open and free for all. God will draw near to them who draw near to Him and manifest Himself unto them, for He is the same yesterday, to-day and forever, and He is a God of revelation as much in the twentieth century as in the ages that are past.

Let those who perceive the folly of calling modern, crumbling, decomposing Christendom the Church of the Living Christ, come out of its mysticism, its cold, dead forms, its endless controversies and contradictions, and receive the living word of God now sent down from heaven, enter into the grand and glorious Church of Christ, obtain a knowledge of the truth as it is in Him, and they shall find rest for their souls, knowledge to their minds, and a testimony of the truth which shall give them certainty, happiness, salvation and everlasting glory.

C. W. P.

An Explanation.—In the *Millennial Star* of February 18th there appeared some excellent poetic lines entitled "Lo! I am with you alway," the author being a Miss Florence Dyll, who was duly credited with their production. The lady is not in any way connected with the Church of which the *Star* is a representative, but the sentiments so beautifully expressed in her verses were appreciated and admired, and being handed in by an esteemed friend, they were given place in our columns without knowing that they had appeared in the *Liverpool Weekly Mercury*. We have since learned that they were clipped from that journal, to which an acknowledgment was due in their reproduction, so we take this opportunity of expressing regret that any misunderstanding has

arisen on this account, and assure all parties concerned that we have no desire to publish anything against the writer's desire, or without giving due credit to the paper or magazine in which it originally appeared.

Change of Presidency.—Elder Thomas E. McKay, who arrived here on Monday, March 1st, and proceeded to the continent next day, had been appointed by the First Presidency to succeed President Serge F. Baliff, who has performed a splendid work, in charge of the Swiss and German mission. We gladly welcome President McKay and feel confident that he will meet with great success and receive the cordial support of the elders and saints under his supervision.

Roll, Minute and Account Book.—There has just been published at this office a combined roll, minute and account book, suitable for Sunday Schools, Improvement Associations, Relief Societies, Priesthood meetings, etc. It is made to cover a period of three or four years, according to the number enrolled in the organization. Officers of the associations above-named will readily perceive the advantage of this record, as by it they will be able to keep roll, minutes and accounts together under one cover. Good, ruled ledger paper has been used in preparing the book. It is bound in full cloth, stiff covers, and sells for two shillings per copy, postage fourpence extra.

Priesthood and Presidency.—A new and revised edition of this excellent pamphlet has just come from the press. In it the author, President Charles W. Penrose, has carefully examined and compared the claims of the so-called "Reorganized" church with reason and revelation, and demonstrates clearly that they are founded on neither. The first edition of this treatise has accomplished a vast amount of good; it has not only confirmed the true followers of the latter-day prophet in their most holy faith, but has been the means of reclaiming some of those who were led astray by the cunning craftiness of men. It was published after receiving the high endorsement of the authorities of the Church. "Priesthood and Presidency" will be found of great service to all the missionaries, and should be in every Latter-day Saint home, in order that members of the Church may see the firmness of the foundation upon which their hopes rest. The present edition is printed on good, book paper, and bound in attractive covers. Price, one penny per copy, by mail threehalfpence.

CONFERENCE APPOINTMENT.

Newcastle Sunday, March 21st, 1909.

A NON-MEMBER'S TESTIMONY.

EDITOR *Millennial Star*,

Dear Sir,—It is with joy and gratitude I now write to tell how I was blessed with the opportunity of hearing what I have found to be the true gospel of Jesus Christ. I have read the testimonies of many others in the *Star*, and I feel I would like to tell how the truth was impressed upon me:

I was brought up a member of the Church of England. I joined the Church Army, thinking that when I was old enough I would go out and work among my poor brothers and sisters. About this time Elder Henry E. Taylor, who is related to us, wrote to me. I did not want to give heed to what he said, nor to turn from the faith I believed to be true. But his words caused such a feeling of unrest in me that I could not settle down nor take the same interest in the Church of England as before.

He came over to see us two days before he sailed for home. When I became acquainted with him, and when he had explained to me the mission of the elders, I could not help but believe they were true servants of God. From that time my whole life began to change; I could see that I was being brought out of darkness into light. The way did not appear so straight and clear at first; but I prayed to my Heavenly Father to guide me in the path of truth, and I now thank Him with a full heart that I have found the true gospel. It has brought real peace and happiness to my soul. I am working away from home at present, but I hope, when the opportunity arises, to be able to unite myself with your people.

Believe me, yours sincerely,

Church Street, Madeley, Salop.

LOUISA NICHOLLS.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and sailed for home February 26th, 1909, per s.s. *Celtic*: From the Netherlands—Charles H. Spencer, Joseph A. Kingdon, George C. Matthews.

Arrivals.—The following missionaries arrived for the European Mission March 1st, 1909, per s.s. *Canada*: Thomas E. McKay, Francis Perry, Ernest S. Horsley, Eliza B. Horsley, Lawrence Corbridge, Albert McCann, Joseph L. Barrow, D. Ray Shurtliff, Benjamin Critchlow, Thomas Viney, Silas L. Rogers, Earl R. Berrett, Henry Jacob Amundsen.

Appointments.—The elders who arrived for the British mission March 1st, 1909, have been appointed to labor in the following conferences: Lawrence Corbridge, Birmingham; Ernest S. Horsley

Eliza B. Horsley, Leeds; Francis Perry, Grimsby; Thomas Viney, London; Joseph L. Barrow, Manchester; Benjamin Critchlow, Newcastle; Albert McCann, Silas L. Rogers, Sheffield.

District Meetings.—Two very satisfactory district meetings in connection with the Watford branch of the London conference were held at St. Albans last Sunday. President Alvin E. Jordan and five traveling elders were present, also saints and friends from Watford, St. Albans and Luton. Meetings were held at 2:30 and 6:30 p.m. The gospel discourses of the brethren were edifying and inspiring, as they were delivered under the influence of the Holy Spirit. The selections rendered by the elders' quartette were highly appreciated.

A district meeting was held at Barnsley (Sheffield conference), on Sunday evening last. President Josiah H. Eardley and several elders were in attendante. There were over one hundred persons present, among them a number of non-members. Addresses on the first principles of the gospel were delivered by Elders John C. Hall, Josiah Eardley, Mark H. Sutton and Richard Jefferies, who also bore testimonies to the divine mission of Joseph Smith.

Branch of the Church Organized at Swinton.—Last December President J. C. Larsen, of Manchester conference, sent in a request for two additional elders, as he was desirous of organizing a branch in Swinton and Moreside districts. His petition was granted and Elders Joseph F. Evans and Thomas W. Duce were assigned to labor in that section of country. They were assisted in their work by President Larsen. They learned, on visiting among the people, that a number of them had been praying for servants of the Lord to be sent to their homes. Besides attending to their spiritual duties, the brethren repaired a building and made it a suitable place of worship. On Sunday, the 14th ult., the Swinton branch was formally organized. Elder Joseph F. Evans was sustained as president and Elder Thomas W. Duce as clerk. President Larsen, two traveling elders and thirty-five saints and investigators were present. President Larsen complimented the elders and saints for their faithful labors. He delivered an excellent discourse, in which he showed how the doctrines of Christ had been perverted by men, after which he explained in a clear and forceful manner the first principles of life and salvation as they have been made known again by revelation in the present dispensation.

Baptisms.—On the 28th ultimo another member was baptized into the Church at "Deseret," South Tottenham, London. The ordinance was performed by Elder Francis F. Vause. On the 1st inst. Elder Hyrum R. Kirkham baptized another convert into the fold at the same place.

On Sunday last, the 28th ult., a very impressive baptismal ser-

vice was held at Barnsley (Sheffield conference). A congregation of eighty saints and friends assembled to witness the ceremony. After singing and prayer, a short, appropriate address was delivered by Elder Richard Jefferies, after which six new members were added to the Church. They received the ordinance of baptism at the hands of Elder James M. Brown.

A baptismal service was held on the 27th ultimo at the Victoria Baths, Nottingham. The importance of the sacred ordinance was explained by Elder Lorenzo Jackson, after which three converts from Lincoln were baptized by Elder David K. Hendry. The ordinance of the laying on of hands for the gift of the Holy Ghost was expounded by Elder Thomas Martin, and the baptized converts were then confirmed members of the Church of Christ.

On the 26th ult. a baptismal service was held at the Corporation Baths, Dundee, Scotland. The mode, object and necessity of baptism was made plain in a short address by Elder L. R. Clegg, at the close of which six persons were baptized by Elder Joel H. Rich.

Successful Socials.—On Friday evening, the 22nd ult., the saints of Birkenhead branch (Liverpool conference) gave a delightful social in honor of President and Sister Crockett and Elders Edwin C. Davies and Henry L. Bywater. President and Sister Penrose were present, also a number of saints and friends from Liverpool. The hall was tastefully decorated for the occasion, and presented a very pleasing aspect. The program, which consisted of vocal and instrumental selections, recitations and speeches, was highly appreciated. Elders Davies and Bywater told of the joy which their missionary labors in Birkenhead had brought to them, and invoked the blessings of heaven upon the branch there. Refreshments were served, after which cordial hand-shaking and social chat was engaged in.

On Saturday evening, February 20th, 1909, a very successful social was held at Lower Temperance Hall, Horsedge Street, Oldham. It was given by Brother and Sister James E. Howarth, for the benefit of the new church which is in course of erection there. The program consisted of songs, recitations, and other pleasing features. Refreshments were served during the evening and a very enjoyable time was had by all present.

Elder Charles G. Jarman, late President of the Bristol conference, who was honorably released and sailed for home on the 25th ult., was tendered a farewell social at Walsely Hall, Bristol, on the 22nd ult. An enjoyable program was rendered. President Jarman was presented with a handsome watch-charm, a gift from the Bristol conference Elders, while the saints of Bristol branch gave him a beautiful album. He was also the recipient of other valuable and useful presents. He takes with him to his home in the west the love and good-wishes of all the saints and a host of friends in the Bristol conference.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON V.—THE CHURCH ORGANIZED.

I. RESTORATION OF THE AARONIC PRIESTHOOD.

1. When and by whom restored.
2. Limitations of the Aaronic Priesthood.
3. First baptisms.

II. THE MELCHISEDEK PRIESTHOOD RESTORED.

1. Promise of John the Baptist fulfilled.
2. By whom restored.
3. Outpourings of the Spirit.
4. Testimony of Oliver Cowdery concerning the restoration of the Aaronic and the Melchisedek Priesthood.

III. CONVERSIONS.

1. Conversion of Samuel H. Smith.
2. Revelation to him.
3. Revelations to Joseph Knight, Sen., David Whitmer, John Whitmer and Peter Whitmer, Jr.
4. Early Baptisms.

IV. DAY APPOINTED FOR ORGANIZING THE CHURCH.

1. Meeting at Peter Whitmer's house.
2. Instructions from the Lord.
3. Calling of Twelve Apostles.
4. Revelation on Church Government.
5. Duties of Church officers.
6. Book of Mormon published.
7. The Church Organized. Names of first six members.

DIED.

ROBERTS.—At Stockport (Manchester conference), on the 12th ult., Sister Mary B. Roberts, aged 79 years. She was a member of the Church for seventeen years, and was true and faithful to the end. The week before her demise she attended a cottage meeting and bore a strong testimony to the truth of the gospel restored through the Prophet Joseph Smith. Funeral services were held on the 16th ult., and were conducted by elders of the Church.

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LATTER-DAY SAINTS IN GREAT BRITAIN